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The need of Philosophy Education to Parents

Carson Lam Kai Shun

University of Hong Kong

h9361977@connect.hku.hk

Abstract: It is a common phenomenon that students using Information and Communication Tools. However, there will be a great difference if one use it for entertainment or studying. One will named this as "Digital Capital for Education" and there is always a gap. To Overcome it, the author suggests that one should educate parents with school-family partnership and mediation philosophies so that parents can have an affirmative culture and attitude in handling their children's ICT usage at home properly. Hence, a positive and quality ICT usage among students will be encouraged and prevent negative academic effects.

1. Introduction

Only a few years ago, it was not very popular to use information and communication technology among students. Now however, students participate in different types of digital activity such as using mobile phones for texting and chatting with friends and playing various online games etc. At the same time, beyond this digital fluency, our present generation of youngsters possess another form of “capital”, that of creating content and interacting digitally. Children maintain relationships through face-to-face contact, Short Message Service (SMS), email, and other forms of online and mobile chat regardless of where the other person is in the world (Goldberger, 2003). There has been a significant shift which has gone from programming new technology to the ability to use it. Indeed, this study describes the above situation as “digital capital”. According to Daniel et al., 2011 it may be empirically treated as follows:

“Digital capital is the blend of the social, cultural, economic and technological skills, know-how and attributes that allow access to and interaction with the digital environment.”

This differs from the technological and information capital of the techno-culture transmitted to children through the family and the household (Selwyn, 2004). According to Daniel, “our generation is imbibed with technology, and their whole social networks and engagements are mediated by the technology (Daniel, 2011, p.238).” Therefore, from the above discussion and the descriptions of cultural capital, this study proposes two forms of “digital capital”:

1. Digital Social Capital: People who participate and benefit from social media, which establishes social relationships among a prescribed demand interaction. In addition, networks with face-to-face technological contacts should be considered (Seale et al., 2015). Examples of which would be friends who live nearby or the use of social media platforms such as Facebook.

2. Digital Cultural Capital: People who participate and benefit from digital objects (content) where interests and tastes are acquired via digital practices. In other words, this refers to people who have technological know-how, who informally invest time in the self-improvement of technology competencies and skills. For example, those who participate in Information and Communication Technologies (ICT) training and education or those who offer early and sustained access to technology together with the encouragement to use the technology in the environment of the school or family. Specific examples are GCSE or A-Level ICT qualifications or DSA funded assistive technology training sessions (Seale et al., 2015).

As a result, a new definition for digital divide (in education) has been set down (Robinson et al., 2015 p.112-113):

“A digital divide (in education) is the perceived asymmetry, between two sets of people, of the amount of a digital form of social, material-objectified or institutionalised cultural capital that can be tracked in specific sets of practices. The different forms of capital, as already defined, are also the result of different aspects of social and cultural interactions, as well as educational opportunities and require a minimum threshold of access to ICT / digital resources reached before any given person can be considered as having this new form of capital.”

Therefore, digital divide (in education) can be restricted as a demonstration of the length and density of the relationship that a person can develop and use through participating and benefiting in a form of digital capital.

It is a common phenomenon that students may participate in learning by using digital technology such as mobile chatting software after school (Lam, 2014). With reference to the above definition, they may possess a certain amount of digital social capital. However, their level of

academic benefits must be questioned. It is worth trying to determine whether there is actually a new digital divide in education forming between students. In other words, can they be academically rewarded from participating in these kind of digital activities? To answer that, Bourdieu's cultural capital rule needs to be applied, since this is where digital capital originates. From this, it can be determined how educational technology is affecting our students' performance in school.

2. Literature Review

2.1 What is Cultural Capital?

The concept of cultural capital was proposed by French sociologist Pierre Bourdieu. It was used to explain French children's educational outcomes in the 1960's. Usually, capital refers to the exchange of money in order to create profit. However, in Bourdieu's theory, capital has in-depth implications such that it acts as a social relation within a system of exchange. To be more precise, cultural capital consists of properties of Bourdieu's capital but also includes a form of accrued cultural knowledge such as taste and preference with the reward of power and status.

In 1986, Bourdieu categorised cultural capital into three variants. These were capital that incorporated body and mind that known as the embodied state, educational qualifications known as institutionalized capital, and finally cultural goods such as technological artifacts or art known as objectified form of capital (Bourdieu, 1986). During an embodiment process, embodied cultural capital will be obtained (Brock et al., 2010). In fact, the process includes labour assimilation and inculcation which results in an investment return (Kvasny et al., 2010). To cite an example, one cannot acquire technological knowledge and experience on a second hand basis (Hales et al., 2010). That is to say, a person needs to invest time and effort so that he or she can change his or her integral part from external wealth. Similarly, students need to invest time and effort learning different subjects through the use of ICT in order to attain a higher level of embodied cultural capital (Brock et al., 2010). A legally assured and acknowledged value of certification about particular cultural competence will be given and is known as institutional cultural capital (Kvasny et al., 2010). For example, an Information Technology degree is one of the academic certificates that will be recognized by institution with the “performative magic” (Hales et al., 2010). The Hong Kong Diploma of Secondary Education can be viewed as a form of institutional cultural capital as it is the basic entrance requirement for higher education. However, there is no formal examination to test students' abilities in using ICT tools for learning. It is still a controversial issue as to whether or not using ICT tools can improve academic achievement. Indeed, from these tests and qualifications, students can obtain figurative and material net profits. The profits that students' gain depend on the necessary time and effort they are willing to invest, poverty factors and the diploma's monetary value in the labour market (Brock et al., 2010). Finally, this study has objectified cultural capital which focuses in media and material objects such as digital tools (Kvasny et al., 2010). Objectified cultural capital is found in material objects and media, such as digital tools (Hales et al., 2010). Moreover, material objects can be transmitted under legal ownership (Brock et al., 2010). The possession about a digital consumption symbolically assumes embodied cultural capital (Kvasny et al., 2010). The effect of ICT strengths are looked at from an agents point of view and hence the profits obtained will be proportional to how the objectified cultural capital is handled (Hales et al., 2010). Also, these enhance the embodied cultural capital.

Indeed Bourdieu's objectified state can be viewed as financial resources for cultural activities while the embodied state can be considered as “stratified social class values imposed in different class origins” (Leung, 2014, p.31). The institutionalised state refers to the one's educational level.

2.2 Concept of Bourdieu's Habitus and Social Reproduction

In society, there are different social classes which result from differential socialisation of individuals (Tramonte & Willms, 2010). This refers to the Bourdieu's concept of social reproduction. Through the process of socialisation, children can develop a sense of what is natural or comfortable. That is Bourdieu's concept of "habitus". He suggested that both material and non-material resources can be transferred by parents to their offspring through the possession of capital in three forms: cultural, social and economic.

In 2003, Lareau found that both middle and upper class parents are more likely to participate in various age-specific activities (i.e. music lessons, going to the theatre and playing sports) which can be considered instruments to enhance children's skills and cultural capital. Lower class parents assume children's free time should not try to develop "talents" (Lareau, 2003).

In Bourdieu's opinion, what is the role of education? Certainly, he tries to convert those aforementioned hierarchies from a social perspective into an academic one (Wagner, 2010). Students from those high socioeconomic family were likely to be exposed to more highbrow cultural activities at home. This means that cultural capital was an essential characteristic, so much so that social selection and education were based on the candidates' participation in cultural activities (Bourdieu, 1977; Bourdieu and Passeron, 1977). This argument indicated that the differences in cultural capital can be used to explain part of the relationship between the socio-economic positions of the parents and their children's educational performance.

Bourdieu's theory is famous for predicting education outcomes. However, in mid to late twentieth century France, there was a main quantitative study undertaken (Bourdieu, 1984 [1979]) which raised the question of transferability in some situations. There are suggestions for the modification of Bourdieu's social class-based categories using variables such as gender and ethnicity. The result is a problem with the validity of his taste zones and conjecture concerning class hierarchy. In the following section the study look at some comments on these principles.

2.3 Critics to Bourdieu's Cultural Capital

Firstly, the idea of cultural relativism can be used to reformulate cultural capital theory. Bourdieu believed that for a particular groups' corresponding cultural activities are hierarchically ordered by means of their ability to carry out power. His main theory tries to "relativise" dominant groups' claims into cultural legitimacy (Swartz, 1997). Nevertheless, by definition of cultural relativism, it should be understood what a human being's activities and beliefs are through his / her own culture¹. Therefore, a conflict exists between both of Bourdieu's concepts in emphasising class ranking while relativism stresses that there is no absolutely "right" or "wrong" but is totally cultural specific². This means that stratum is not an essential factor. Through empirical research in present societies, there are individuals named "cultural omnivorous". They are having advantaged social positions but not exclusive in their cultural tastes and consumption³. In this study, "cultural omnivore" is considered as the highbrow or lowbrow class boundary which is artificially rigidified while Bourdieu views it as fluid which is continuously redefined as a result of field dynamic (Savage, 2016). Indeed, Bourdieu's theory is coherent with "discriminating omnivorousness" under the condition that "the ethnocentrism central to snobbish elitism is replaced by cultural relativism" Peterson and Kern (1996: 904). It is true that there are several critics to omnivorous such as continued validity of the pattern, different types of omnivorous, "workers" become more omnivorous and highly educated people are less exclusive (Savage, 2016). From 1980s,

¹https://en.wikipedia.org/wiki/Cultural_relativism

²<http://www.gotquestions.org/cultural-relativism.html>

³<http://users.ox.ac.uk/~sfos0006/omnivores.html>

scholars were developing another model where “national cultures had been constituted through constant information flows and encounters between populations with different origins. Phenomena such as migration and globalisation were key elements in this whole rationale.” (Savage, 2016, p. 114)

Secondly, idealism philosophy disproves Bourdieu's theory. Although cultural capital philosophy is not focused on materialism, all practices under its view are established with material. It is known as “sociology of interest” and is a generalised way of thinking. Indeed, it means a way of thought where one has the consideration for all practices as “economic practices directed towards the maximising of material and symbolic profit” (Bourdieu, 1977 p.183). Clearly a dialectic relationship can be found between his habitus and social structure which leads to the phenomenological critique of Kantian idealism (Lane, 2000). Merleau-Ponty (1945) has argued that experience lies in the connection between the living body and the living world. Naturally, a rivalry exists between Kant and Bourdieu. At the same time, what is meant by idealism of education is to “discover and develop each individual's abilities and full moral excellence in order to better serve society”⁴. In fact, philosophy is fundamentally mental, mentally constructed or immaterial⁵. Thus, this denies the main stance of Bourdieu where he is anti-idealist. Equally the theory can be viewed as a materialist one of social action (Resch et al., 1992, p.217).

Finally, cultural capital theory is non-objectivism and anti-subjectivist. With difference from cultural relativism, objectivism is concerned with those believes of certain things or in particular with moral truths, which exist independently from human perception or knowledge of them. One piece of clear evidence of this is our world's distinct types of religion. When applied to objectivist structuralism, Lévi-Strauss suggests that universal patterns which occur in cultural systems are results of the human mind's invariant structure⁶. Therefore objective structure refers exclusively to mental structure. On the other hand, subjective existentialism proposed by Sartre, can be defined as a philosophy that places emphasis on one person's existence when it is facing the problems and peculiarities of individual human beings. There are no abstraction or over-generalised formulation in “human nature,” based on the fact that each of us makes our own nature⁷. The difference between objective structuralism and subjectivist existentialism can be observed: the former being mentally predefined or created by God while the latter depending on the individual themselves. This means there is a contradiction between theories. According to Bourdieu, he tries to develop a third mode of sociological of thinking called his “theory of practice” which goes beyond “objectivism” and “subjectivism”. His approach intends to consider actors' power and their capacity to act. Nevertheless, “Bourdieu wishes to sail – and, as he admits, cannot avoid sailing – between the Scylla of phenomenology or subjectivism and the Charybdis of objectivism” (Susen et al., 2011 p.10). Indeed he believes the above knowledge is somehow insufficient.

Although there are critics to cultural capital mainly in the field of philosophy, this author finds that the theory is still valid. However, it requires some transformation based on the previously mentioned criticism and the development of the modern world such as the situation referred to in the introduction. In order to understand the necessary changes, the relationship between educational ICT and cultural capital needs to be determined: this will be addressed in the next section.

3. Use of Educational ICT as a Type of Cultural Capital

What are the factors affecting students' school performance and how has ICT been used outside of school hours? Previous studies (Claro, 2008) have focused on the social and family

⁴<http://oregonstate.edu/instruct/ed416/PP2.html>

⁵<https://en.wikipedia.org/wiki/Idealism>

⁶<http://web.sbu.edu/theology/bychkov/handout%20on%20structuralism.pdf>

⁷<http://www.encyclopedia.com/topic/existentialism.aspx>

background that affects students' ICT use outside school. However, recent research tells us that the parent's involvement, family structure, educational resources in the home, and the family's cultural and social capital all have effects on children's educational achievements (Buchmann, 2003).

There are several studies which have proposed educational resources in the home can be considered as a form of cultural capital measurement and can be related to educational success (Claro, 2008). They include reading material such as books and newspapers. Nowadays, technological changes such as home computers – need to be considered when participating in computer-related activities (as stated in PISA, 2003).

Indeed access to the internet at home is as significant as the number of children's books (Corbett et al., 2002). Thus, some authorities suggest “technological capital” should be treated as a sub-section of cultural, economic and social capital in the digital age (Hesketh and Selwyn, 1999; Howard, 1992).

In 1998 Emmison and Frow, tried to determine what skills and competencies for ICT use be considered as cultural capital. They assumed that if there is early exposure among families in the use of scientific instruments and machines, then children would have an advantage over traditional forms of competence in the fine art (Emmison & Frow, 1998: 42).

In 2003, PISA discovered that there was a correlation between academic attainment in most countries and ICT use at home. Old theorems cannot explain the relationship between lower home access of students to computers and the associated disadvantaged backgrounds. There are differences in usage depending on students' cultural and social capital outside of school. In fact, studies on cultural consumption posited that women who have high socio-economic resources are more likely to engage in “highbrow” cultural practices (Bihagen and Katz-Gerro, 2000). Poor parents who spend excessive time watching television can be associated with children's leisure socialisation activities, which lead to a negative impact on their school outcome and cultural capital (Bianchi and Robinson et al., 1997).

Therefore, there are reasons to consider educational ICT as a form of cultural capital. Nevertheless, there might still be critics opposed to this viewpoint and these shall be discussed in the next section.

3.2 Critics of the Use of Educational ICT

3.2.1 Information censorship and school library

Information censorship can be confined to ideas and facts that have been distributed among a society in which there has been some form of dictatorship at some point in contemporary or ancient history. In the last century, censorship has been achieved through the inspection of films, plays, books, radio and television programs, news reports, and other forms of communication, in order to alter or suppress ideas that were considered offensive or objectionable⁸. One of the purposes of school libraries is to provide “equal and unhampered access to internet based information resources on a global scale.” (Hamilton, 2004, p.5) However, what barriers are confronted? With reference to the research (Hamilton, 2004, p.251), these obstacles are:

1. The digital divide: This issue is mainly caused by the fact that in order to allow library users easy access to information searches, more computers are required for internet use. The key to overcoming the divide is to have more resources allocated to school libraries' particular specific access requirements. Therefore extra funding is required for it.

2. Financial barriers: The problem is somewhat related to digital divide. Libraries require more funds to acquire new computers and in some cases, commoditised information is needed. Therefore

⁸<http://gilc.org/speech/osistudy/censorship/>

monetary explanation is indispensable for digital divide in different areas but not just material access. Lucre should be considered as the most fundamental encumbrance faced by school libraries.

3. Filtering and blocking of information: In general, there are several reasons for filtering and blocking information in different countries. These are for socio-political, religious, cultural and social reasons (Feng, 2007). In school libraries, the main reasons for filtering and blocking are usually because of “pornography, hate speech, violent materials and fringe ideologies.” (Hamilton, 2004, p.154) The most popular methods are content analysis and router blocking. The author thinks it is not a trouble due to these genuine aspects only.

3.2.2 Moral Panic and ICT Education

In 1972, Cohen proposed “moral panic”. This occurs in a particular social group as a sub-culture of youth (Bennett et al., 2008). Indeed the public may have a specific perception from the news media that these sub-cultures are a threat to our societal norms and values (Bennett et al., 2008). Moreover, these groups always express their practices and attitudes in resounding language which will only amplify the apparent threat and will therefore be focused more intensively by the media. In such cases, the term “moral panic” is used as a way of describing the public discourse taken not actual panic among the population (Bennett et al., 2008). In social science, the theory is used to explain although there is evidence to support the phenomenon, it still lags behind public concern of the issue (Thompson, 1998). Similar cases using dramatic language shows that there are generational differences and as a result there is a call for essential and imperative changes to education. Furthermore, there are structurally strong boundary divides between the new generation and all previous generations (Bennett et al., 2008). In 2001, Prensky showed that for teachers who do not change their practices, they are labelled “ineffective” and “lazy”. Therefore, “teachers, administrators and policy-makers have every right to demand evidence and expect that calls for change be based on well-founded and supported arguments.” (Bennett et al., 2008, p.13) In brief, a shift in present education system is needed to prevent moral panic caused by current digital natives.

3.2.3 Student's Unethical ICT Usage

By definition, ethics means those moral principles which manage human beings' behaviour or the conduct of performing an activity. According to Berkowitz, there are seven ICT-related unethical issues: digital hacking, issues concerning copyright, hate speech, piracy, digital addiction, plagiarism and the identity theft of a person (Bell, 2002). However, the present study only focuses on three of them: piracy, plagiarism and hacking (Lau, 2014):

1. Piracy (Lau, 2014): This is referred to as “the activity of manufacturing unauthorised copies of protected material and with handling such copies by way of distribution and sale” (Sterling, 2008: p.635). It is arguably the most serious of the problems since it is so simple task to copy software or music. The situation is only made worst as the expansion of Internet allows people to more easily communicate and share files with each other (Wall, 2005). In 2004, Siegfried examined the attitude of students concerning piracy. He found that students accepted Internet music piracy and commercial software copying, which implied that they have no such sense of incorrect behavior.

2. Plagiarism (Lau, 2014): There are two types of plagiarism. The first is academic theft of another person's thoughts or writings without being properly attributed. The second references those who gain from someone else's speech or ideas (Gibaldi, 2009). In 2007, Young, Stephens and Calabrese conducted a survey among students who revealed that they may prefer conventional rather than digital means of copying homework. However, they preferred to use digital methods when plagiarising sentences. Researchers considered plagiarism as a social problem which is in fact an ethical-behavioural and legal issue.

3. Hacking (Lau, 2014): From the InfoSec website of HKSAR, hacking means “illegally accessing other people's computer systems for the purpose of destroying, disrupting, stealing files or carrying out illegal activities on networks or computer systems”. In 2005, according to Yar, there are three explanations for teenage hackers. Firstly, the adolescent could be in “a period of inevitable psychological turmoil and crisis” (Yar, 2005: p.394). Secondly, it is possible that problematic family backgrounds such as parental neglect or family breakdown are a contribution factor. Thirdly and finally, differential association theory shows peers' sub-culture as a critical catalyst for teenage hackers.

3.2.4 Uncertain Improvements in Students' Education Outcome

Whether educational technology can improve students' academic performance is still up for debate. Some research such as ImpaCT2 produced by Harrison et al., 2003 report that:

“The outcomes of initiatives are more evident in improvements in pupils' achievements in ICT capability than in their application of this learning in other subjects.” (Ofsted, 2004: p.4)

However, there is a negative caution from the researchers' who note that:

“In some subjects the effects were not statistically significant and they were not spread evenly across all subjects.” (Harrison et al., 2003: p.1)

Although it is hard to show educational ICT can improve students' school performance across all curricula, the academic consequence can be explained by Ajzen's theory. The theory discusses those conditions that may have effects about “the degree of congruence between people's attitudes and behaviours”(Chen, 2009). In particular, the theoretical model is useful and “applicable to the changing situations we face in ELT” (Kennedy et al., 1996: p.345). This means the theory can be applied into English Language teachers' attitudes and behaviours and hence forecast students' outcomes. “Intentions and behaviours are a function of three basic determinants, one personal in nature, one reflecting social influence, and a third dealing with issues of control” (Ajzen, 2005: p.117).

1. Personal in nature: This consists of two parts: how a human being evaluates the possible outcomes during the performance of a particular behaviour, taking into account a person's past experiences (Kennedy, 1996).

2. Reflecting social influence: Concerns one's perception of social influence to carry out or not to carry out a specific behaviour (Ajzen, 1988).

3. Control beliefs: It includes one's perceived behavior control over a particular behavior (Ajzen, 1988)

According to Kennedy et al., 1996, there are other factors which may override attitudes and result in certain types of behaviour. It is different from the predictions of a study about attitudes alone. Simply put, there may be differences between what people have said and what they actually did. In 1993, Wong found that there are powerful influences on our secondary school teachers in the implementation of a new Hong Kong curriculum, due to parent's anxieties and expectations concerning their students' examination results. Therefore, it was observed that the outside behaviour controlling perception is the major obstruction for teachers when implementing their beliefs (Chen, 2009). This shows the relationship between behaviour and cognition and can be used to explain why there is a difference between students' beliefs and their utilisation of digital technology in their coursework (Cheon et al., 2012). In other words, this tells one why there are abusing of ICT usage among students and can reduce uncertainly.

Although educational ICT has its drawbacks from the usage abuse, it is this author's opinion that one should still consider it as a form of cultural capital and it does have an effect on students' learning outcomes. Indeed, cultural capital is used as the explanation for the relationship between students' educational outcomes and parents' socio-economic backgrounds. In order to prevent misuse, one should help students solve problems that they face during study, parents and teachers' involvement are therefore necessary. The parents' interaction with children and teachers at home and in schools will be explored.

3.3 Epstein's Model and Cultural Capital

One of the most famous parental involvement frameworks was created by Epstein. It is the most widely accepted and tested model in Western society (e.g. Barnard, 2004; Fishel & Ramirez, 2005; Hoover-Dempsey & Sandler, 1995; Hutchins, Greenfeld, & Epstein 2007; McBride, Bae, & Wright 2002) and is divided into six involvement types which has been described by Epstein (1992, 1995, 2001).

1. Parenting: To help parents establish home environments which promote children's learning and cognitive development.
2. Communication: To encourage communication between home and school for children's progress and school programs in both academic or non-academic issues.
3. Volunteering: Schools organise and recruit help from parents in variety schools' functioning.
4. Learning at home: Provide concepts and knowledge for families so that students can get help at home with homework and other curriculum-related matters.
5. Decision-making: Parents can take part in school's policy and management decisions.
6. Community Collaboration: Through integration and identification services and resources from the community in order to strengthen school programs.

In fact, Epstein's model is not theoretical and cannot show the relationships between these six types (Ringenberg, 2009). In order to overcome the gap, Lee and Bowens, (2006) suggested that Bourdieu's Cultural Capital Theory can be applied to those concepts like field, habitus, and cultural capital.

“Field” refers to a particular school,

“Habitus” is one's individual's values;

the lens where the individual sees our world and responds accordingly; and
how the field and habitus fit together determines the level of cultural capital the parent has.

Thus, if there is a great divergence between field and habitus, then there is a greater chance of misunderstanding, suspicion, and a devaluing of the individual will exist. The result is the individual becoming less welcome and hence less involved (Ringenberg, 2009).

With reference to cultural capital theory and the results from Lee and Bowens (2006), there are two predictions: “parents with greater cultural capital are expected to exhibit higher levels of parental involvement than parents who have less”(Ringenberg, 2009: p. 86). To cite an example, volunteering is where parents with high cultural capital are expected to report more involvement than low cultural capital parents. Moreover, Lee and Bowen (2006) predict that it is more likely for lower cultural capital groups to select those involvement types which are least beneficial in relation to student outcomes (Ringenberg, 2009).

In Hong Kong, the situation is different. Most parental involvement is home-based and with minimal interaction with the teachers (Pang, 1999). Hong Kong parents prefer monitoring the homework process and providing tutorial assistance for their children's learning (Lau, Li, & Rao, 2011; Tam and Chan, 2009). Therefore, there is a need to promote parents' direct and active involvement in school activities (Ho, 2003). In the early 1990s, the Hong Kong Education Department started to implement policies for promoting and strengthening the home-school partnership so that principals, teachers and parents could have a better collaborative relationship (Pang, 2004). Subsequently, there was a shift in parents attitudes towards home-school cooperation

and they began sharing more responsibilities with schools in the education of their children (Pang, 2011). In order to stimulate collaboration between school, parent and community, this author believes it is important to encourage an effective school-family partnership philosophy which has been described below¹⁰:

1. Priority

The top priority for schools and families is to establish partnerships. In particular, a consortium relationship should be set up between parents and teachers. This will result the best possible educational outcomes for children.

2. Planning

A planned effort is needed in order to build an effective partnerships between schools and families

3. Proactive and Persistent Communication

The condition for effective partnerships is through communication between parents and schools so that “issues” are resolved in a timely manner.

4. Positive Communication Style

To enhance the best response between parents and teachers, the communication between them should be positive, and should try to focus on strengths.

5. Personalisation

Schools should communicate with parents specifically about their child's successes, challenges, and needs in order to encourage parental response.

6. Practical Ideas

Practical and specific suggestions are useful for teachers and parents as a mean to improve children's learning.

7. Program Monitoring

Benchmarks need to be set as a key part of the parent involvement action plan. The aim being to continually monitor what needs to be changed, what is working, and what barriers have been found.

8. Process

This is an ongoing process constructing relationships between schools and families. The objective should be to share responsibility and continue to become more effective.

Apart from Epstein's model, there are possible parental influences on student's home-based ICT use within the family social environment which contributes to children's educational outcomes. This shall be discussed in details in the next section.

3.4 Parental influence within family

According to Yu et al., 2012, they identify five influential categories for parents relating to their children's home-based usage of computers: digital skills, monitoring, control and guidance, concerns.

1. Digital Skills: For those families with parents who have little technical expertise or interest in computers, informal advisor outside the immediate family are needed. They can provide advice to the individual child or to the family as a whole (Sutherland, Facer, Furlong et al., 2000).

2. Monitoring: Parents who have relatively high ICT skills are more likely to assist and monitor their children in education which was one of their main concerns.

¹⁰<http://www.extension.umn.edu/family/partnering-for-school-success/resources-for-schools/docs/the-8p-philosophy.pdf>

3. Control and guidance: Parents who can communicate effectively with their children and guide them closely will provide predominant controlling over how children allocate time for using digital technology. The result being that children will invest more time with learning activities using ICT when compared with other poor communication skilled households. This shows that there is a spiral effect between parents and the children's home computer usage. Therefore, parents who are more worried will monitor more, according to Yu (2012).

4. Concern: A lack of a comprehensive understanding about how to get involved appropriately becomes one of the barriers for parents' desires to get involved with children's home computer usage. If a parents' control become ineffective and children refuse to communicate on the use of digital affairs, then parents become "worried outsiders" (Yu et al., 2011).

From Yu's research, it is vital that the problems which arose are solved. Parents should not be acted as regulator but also facility providers and motivators in children's home computer use. Thus, this study proposes a mediation philosophy designed to educate parents for abolishing children's abuse in ICT usage. According to Clark (2011), mediation should include the following strategies:

1. Restrictive mediation (or "rule making", Atkin et al., 1991):

Parents who engage in internet mediation may set rules for children prohibiting, viewing certain content or directly using the internet (Valkenburg et al., 1999). There is a correlation between children socialising and social competence if children experience firm behavioural control from parents (Peterson and Hann, 1999). If the policy is implemented in too extreme a fashion, the result is a resistance from children against the strict parental rules (Nathanson, et al., 1999). Children need to view the content with their peers (Nathanson, 2002).

2. Instructive mediation (evaluative / active mediation; Atkin et al., 1993):

Parents will discuss certain digital media contents with their children, either during or after use (Valkenburg et al., 1999). One of the positive outcomes of this is that young people's aggressive behaviour or the cultivation of a skewed world view can be mitigated (Austin, Roberts, & Nass, et al., 1990). In addition, teenagers may acquire a higher ability to be sceptical about internet contents as well as promote more critical thinking and develop a better moral compass for aggressive thinking (Beck & Wood, 1993). Finally, a high level of conversational skill can reduce unproductive conflict and thus foster a more positive climate for children (Isaac & Koerner, et al., 2008).

3. Co-viewing (Dorr et al., 1989):

This refers to the situation where parents and children use social media together, to share their experiences, but do not engage in any discussion about the content (Valkenburg et al., 1999). Research shows that parents and children will feel closer to one another (Bryce & Leicher, 1983). Hence, children learn more about human relationships from the mediation (Dorr et al., 1989).

In addition to the three mediation strategies mentioned above, this study adds participatory learning as another strategy. This concerns play, learning-driven inquiry and free experimentation (Salomon & Perkins et al., 1998). In 1978, Vygotsky suggested that children can learn to develop abstract meanings.

Practically speaking, parents and children can have so-called "quality time" when using digital tools for more child-centred activities. Parents participate with their children together in browsing the internet, playing interactive games and using mobile devices (Horst, 2009 et al.,). Through the virtual environment of social network sites and wikis, all participants can contribute, participate and collaborate (Gauntlett, 2011; Jenkins, 2006). Indeed, participatory learning tries to facilitate learning through media by sharing ideas, goals and comments (Clark, 2011).

Discussion – A philosophical way of handling ICT usage

This study will now discuss the philosophy of educational technology and by extension the framework of the study. ICT has been gradually transformed from a technical subject into regular human activity. Moreover, it is not just a tool for learning but has an influence on pedagogy, the education curriculum and policy. For example, with reference to Yuen, Law & Wong, 2003, there are three types of schools. These are the technological adoption model, catalytic integration model and the cultural innovation model. The aim of curriculum reform with ICT integration is to change matters so that they not only transform the technical but also the cultural (Cheng, 2009).

Digital capital as mentioned in the introduction is a way of both technological and cultural integration into our curriculum. Nevertheless, this leads to the dilemma: can students benefit from the use of technology such as mobile chatting software? To answer this, knowledge of cultural capital theory is required, which can be used to explain the relationship between parents' socio-economic backgrounds and their children's school performance. Certainly, there are critics to Bourdieu's philosophy such as with cultural relativism, idealism, objectivism and subjectivism. Therefore, the theorem needs to be extended.

So the question remains: should one consider ICT Education as a form of cultural capital? Inevitably, high socio-economic parents spend more time in “high-brow” cultural practices while poorer socio-economic parents only spend their leisure time watching TV. This leads to bad academic results for children. There are points to remember about educational technology such as with information censorship and the school library, immoral digital usage by pupils, students' unethical ICT usage and the uncertain relationship between educational technology and students' academic results. The intervention of parents and teachers is needed to avoid this poor behaviour from students.

“What should be the interactions between parents, schools and children in order to achieve a better academic outcome?” With reference to Epstein's model and Lee and Bowen's research, poor parental involvement with low cultural capital will certainly lead to a digital divide in education and hence educational inequalities. Therefore, an effective school-family partnership philosophy is required. This author believes that parent education is the most important factor among the six types of parental involvement in the school-family relationship. At same time, there are five categories of parental involvement within family and as a result it is important to teach parents about mediation theories so that the abuse of ICT usage can be eliminated between students and avoid negative academic performance.

The author notes that both school-family relationship and mediation philosophies are needed for low socio-economic parents when “one feels puzzled about the meaning of what one is doing – its aims and purposes, the implicit values, the assumptions made about what is right or wrong, true or false, worthwhile or not” (Pring, 2015: p.206).

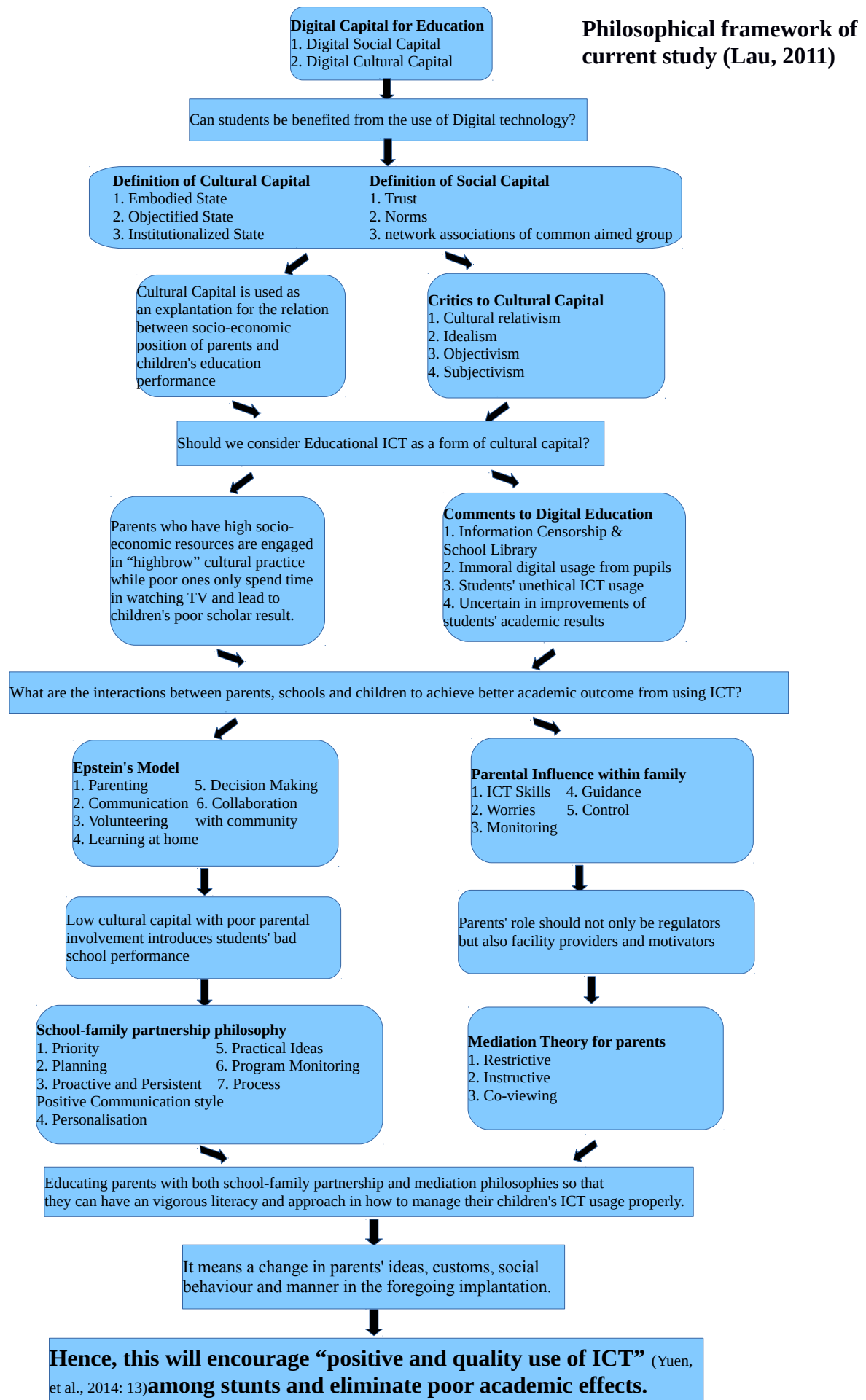
Conclusions – A parental change in culture and attitude

The purpose of this study was to find out whether the use of digital technology in education can have positive effects on students' school performance. The conclusion is: If one can encourage “positive and quality usage of ICT” (Yuen et al., 2014:13) among children, then influence is assured. However, it is important that parents should have high cultural capital and involvement for the students' ICT usage at home. Parental participation in school activities are significant. To solve the problem, the author's suggestions is to educate low socio-economic parents with both school-family and mediation philosophies so that they can have an affirmative culture and attitude of how to handle their children's ICT usage correctly. It means a change in parents' ideas, customs, social behaviour and manner in the foregoing implantation. Hence, this will encourage a “positive and quality use of ICT” (Yuen et al., 2014:13) among students and eliminate poor academic effects.

Certainly, there are also implications and recommendations for government and schools as depicted by Wong, 2015:

1. Government should assist programs that provided to parents and help to develop a stronger network for them on educating children through non-government organisations. There should be enhanced knowledge between them such as posting of public education materials on the web. More government subsidy will be needed for low-socio-economic children's after-school activities.
2. Students' engagement with school can be increased from teachers by providing more play facilities such as sport equipment for them to use as well as organising non-academic funding support like student art exhibition and music shows. Government should assist by funding schools in these areas. Parents should also be educated about excessive knowledge learning, the activities employed to children and the influence these have on accomplishment and growth. They should also reward their children's good school performance and have regular discussions about school affairs. Parent-Teacher Association is a good example of this (Wong, 2007).
3. The government and NGOs should provide more talks and workshops about school-family partnership and mediation philosophies as well as their practices for parents. For example, there should be courses teaching parents how to set rules for children using ICT, technological skills for parents to actively mediate in children's ICT use. Parents' ICT training class should show the effects of parental school involvement as well as how parents should teach children about respect and moral issues, and how parents should communicate with children (Delaney, 2011). More funding is therefore needed for family resource centres to conduct aforementioned classes and encourage parents to exchange ideas between schools and families (Grenfell, et al: 1998).

This study finds that further research should be done in the area of family capital. This is a type of social capital is related to the breaking down of the inter-generational cycle of disadvantages in social mobility (Gofen, 2008). In such a case, the problem of educational inequalities caused by digital technology would be solved completely.



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